3. The RiBHUs[1] have fabricated thy cat, TNDRA,
the invoked of many, adapted to its horses: TWASHTRI
(has made) thy radiant thunderbolt: the venerable
(Aryirasas)? praising INDBA with hymns, have given
him vigour for the destruction of Am.

5. When the *Maruts^* the showerers (of benefits),
glorify thee, INDRA, the showerer (of desires), with
praises, and the exulting stones delight (to bruise the
Sma), then, without horses, without chariots, they,
the purifying (MARUTS), dispatched by INDRA have
overcome the *Dasyus.*

vargaxxx. 6. I celebrate, MAGHAVAN, thine ancient exploits,
and those which thou hast newly achieved: wielderof
the thunderbolt, subjugating both heaven and earth,
thou hast distributed the wonderfully bountiful waters
to man.

7. Handsome and sagacious INDRA, this is thy
deed, that, slaying Am, thou hast here displayed thy
vigour: thou hast arrested the devises of SusHNA[3]
urging the combat: thou hast overcome the *Dasyus.*

8. Thou, INDRA, (abiding on the further bank),
hast rendered the fertilizing waters agreeable to
TADU and TURVASU: you two, (INDRA and KUTSA),
have assailed the fierce (SusHNA), and, (having slain
him), thou hast conveyed KUTSA (to his dwelling), and

i text has *anavah,* which the scholiast explains *mam-*

**Brdimdnah:* Brahmans is the expression of the text, explained by the scholiast *oaigbataki* the verse occurs, with the hemistich* transposed, *Sdma-Veda,* L 439,440.

[3] *Svthnatya ckU pari mdydh agribhn&h: Sdyana* explains *mdydh tyyuiattt,* young damiels, thou hast seized upon, or carried off, the young women of *Su$h*a>*